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NOTES AND DISCUSSION.

Hebrew Sentences in Ecclesiasticus.

MR. SCHECHTER, in his able essay on the quotation of Ben Sira in the Talmud and the Midrashim (JEWISH QUARTERLY REVIEW, III. p. 689), refers to the forthcoming edition of R. Saadiah Gaon's *Sepher hag-Galuy*, by Dr. Harkavy. Our learned friend has favoured us with his provisional edition of Saadiah's *Sepher Agron*, *Sepher hag-Galuy*, and some others of his fragmentary polemical treatises which have appeared in a Russian periodical. We reserve a detailed notice on this important publication, which greatly elucidates Saadiah's attitude towards his adversaries at the time, for Dr. Harkavy's final edition with Hebrew translation and critical commentary, which will appear amongst the next publications of the Society, *Meqitse Nirdanim*. We shall only give here the quotations from Ben Sira found in the *Galuy*, in order to make Mr. Schechter's essay on this subject more complete, and possibly he will be able to make use of them in his promised subsequent essay on Sirach. Mr. Schechter has already given the bibliography concerning the *Galuy* (JEWISH QUARTERLY REVIEW, III., pp. 685-89). In an able article by Professor David Kaufmann (*hak-Karmel*, Second Series (1871), I., p. 61 sqq.), who made use of Firkovitz's MS. of Saadiah's treatise, he mentions that there are seven quotations from Ben Sira, and he gives the text of the three quotations in it from the "Book of Wisdom," by Eleazar ben Iri or Irai; the latter name Saadiah gives in his commentary on the book *Yezirah* (p. 6 of the text and p. 20 of the French translation, edition of M. M. Labert, Paris, 1889). Who Eleazar ben Irai was remains a riddle at present; certain it is that the one quotation beginning with the word **במכלא** (JEWISH QUARTERLY REVIEW, III., p. 690, No. 4) is to be found in Sirach and not in the "Book of Wisdom," as already observed by Mr. Schechter (*op. cit.*, p. 686). We see also from Mr. Schechter's parallel passages that many quotations from Sirach in the Talmudic literature are introduced by the words, "Says R. Eleazar"; whether this Eleazar is meant by Saadiah we cannot affirm. The two other following quotations from the "Book of Wisdom" are not to be found in our Apocryphal book; thus we must conclude that Saadiah alludes to another "Book of Wisdom." They are the following:—

1. בלי בכף סלעים הם ירצו כי לפוצצים פטישים יחליקו כי כליות חטה.—
 יודקו במורג וצקלון אביב ביד יתמוללו.

"Unless they break rocks with the hand, indeed the breakers have to smooth with the hammer. The fat of the wheat is crushed with

the threshing-flail, and the husks of the ears are broken off with the hand.”¹

2. כרעם קול על מיכל המים אפס ואפע כל דבריה מבלי עצה תפלו (יפלו ?).

“As the voice of thunder upon a brook of water has no effect, so all her words without counsel will fail.”²

The following sayings are quoted in the *Galuy* from Ben Sira :—

1. ואל סליחה על תבטה להוסיף עון על עון . ואמרתה רחמיו רבים.—
לרוב עונותי יסלח . כי רחמים ואף עמו ועל רשעים ינוח עזו.

“And to forgiveness do not trust by adding sin unto sin, in saying, His mercies are great, the multitude of our sins he will forgive; for mercy and wrath are with him, and upon the wicked will rest his might” (Ecclus. v. 5-7). See for variations JEWISH QUARTERLY REVIEW, p. 695, No. 20. Saadiah's text confirms Dr. C. Taylor's emendation, *ibidem*, p. 704, note 88.

2. רבים יהיו אנשי שלומיך . גלה סוד לאחד מני אלה.

“Let many be those who are at peace with thee, but reveal thy secret to one of a thousand” (JEWISH QUARTERLY REVIEW, III., p. 692; Ecclus. vi. 6).

3. קנית אוהב במסה קנהו ואל תמהר לבטה עליו . כי יש אוהב כפי.—
עת ולא יעמד ביום צרה.

“If thou acquirest a friend, acquire him by proof, and be not hasty to trust him, for some are friends for a time, but will not abide in the day of the trouble” (Ecclus. vi. 7, 8).

4. לפני מות אל תאשר נבר כי באחריתו יתנכר איש.—

“Before death judge no man blessed, for at his end a man will be known” (Ecclus. xi. 28).

5. משנאיך הברל ומאוהביך הזהר.—

“Separate thyself from thine enemies, and take heed of thy friends” (JEWISH QUARTERLY REVIEW, III., p. 686; Ecclus. vi. 13).

6. אל תאמר מאל נסתרתי ובמרום מי יזכרני . בעם כבד לא אודע או.—
מי נפשי בקצות רוחות.

“Do not say, I am hidden from God; and above who will remember me? Among many people I shall not be known; or what is my soul in the esteem of spirits?” (Ecclus. xvi. 17).

¹ The exact translation of the passage is difficult to give. The saying means, according to Saadiah's introductory words, that man obtains his necessities of life by hard work.

² This passage is also difficult in many respects. The meaning is, according to Saadiah that the words of a fool are like to the murmur of rapid waters.

7. — בי ברב שיח מנסה אותך ושחק לך וחקרך.

“For with much talking will he tempt thee, and he will smile upon thee and search thee” (Ecclus. xiii. 11).

For completeness sake we mention that Joseph ben Nahmias (MS. Bod. Library, No. 335 of the New Catalogue) mentions also Ben Sira twice, viz., (1.) fol. 126 : סלסלה ותרוממך אכבדך כי תחבנה וכתוב בספר בן סירא ובין נגידים תושבך (JEWISH QUARTERLY REVIEW, III., p. 702). (2.) fol. 138 : ובפ' חלק כתו' בספר בן סירא מנע רבים מתוך ביתך ולא הכל תביא בתוך ביתך (see JEWISH QUARTERLY REVIEW, III., p. 692).

Let us add the following statement. The small fragment in the Bodleian Library mentioned by Mr. Schechter (JEWISH QUARTERLY REVIEW, III., p. 689) is not likely to be a piece of the *Galuy*, but rather, as Dr. Harkavy suggested (*Israëlitische Monatsschrift*, No. 4, 1891, p. 15), from the book on the Calendar and Feasts which Saadiah says in the *Galuy* was written with vowel-points and accents.

A. NEUBAUER.

Postscript to Article on “The Literature of the Jews of Yemen,” JEWISH QUARTERLY REVIEW, III. 604-621.

For the benefit of scholars we may permit to state the following : (1.) that the Talmud MSS. coming from Yemen (JEWISH QUARTERLY REVIEW, III., p. 613) have been acquired by Professor R. Gottheil of Columbia College, New York, for that Institution. (2.) That amongst the Midrashim contained in Mr. Deinard's list (*ibidem*, p. 615) there are besides, the two parts of the *Midrash hag-Gadol* and the *Nür al-Dhalum* of Nethaneel ben Isaiah (Catal. Bodl., MSS., No. 2346), one on Numbers collected by Moses ben Joseph עזירי (see Dr. Steinschneider in *Central-Anzeiger für jüdische Litteratur*, I., p. 134), which is at the present in Mr. Schechter's hand. He informs us that this Midrash seems to be a kind of compilation like the *Midrash hag-Gadol*. (3.) A Midrash on Leviticus, Numbers and Deuteronomy, in which each Sidrá, as the Rev. Dr. Alexander Kohut inform us, ends with the following words : פֵּי מֵא אֲרֵדָת תְּבִינָה מִן אֲלֻמְעָנִי פִי פֵּרֵשׁ . . . פִּי סְרָאָה אֲלֻעְקוּל לְמִן אֲרָאָד אֲלֻפְרָק בֵּין אֲלֻעְקָל וְאֲלֻעְאָקָל וְאֲלֻמְעָקוּל “Finished the necessary explication of the Parashah . . . in the *Lamp of Wisdom*, for him who wishes to know the difference between the intellectual, the prudent and the reasonable.” Dr. Kohut adds rightly that the compiler of this Midrash must be, according to the catalogue of Hebrew MSS. in the Bodleian Library, No. 2493, col. 885, Aboo Mausur al-Dhamari. Dr. Kohut promises to give extracts from this well known compilation in the JEWISH QUARTERLY REVIEW. Thus, we were right in saying (JEWISH QUARTERLY REVIEW, III., p. 614), that more literary finds will turn up in Yemen.

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